

INTERCULTURAL COMMUNICATION AS A COMPONENT OF THE FORMATION OF STUDENTS' SOCIO-CULTURAL COMPETENCE IN TEACHING FOREIGN LANGUAGE IN HIGHER EDUCATION

The purpose of the study is to reveal the content and identify the features of using the principles of intercultural communication in the process of teaching foreign languages in the educational environment of higher education. **The research methodology** involves the integrated use of general philosophical and cultural approaches to the realization of the goal of scientific intelligence and a set of linguistic, pedagogical and sociological methods. **The scientific novelty** of the results lies in the study of the important problems of intercultural communication as a theoretical and methodological basis for students of teaching foreign languages in higher education. **Conclusions.** Knowledge of the specifics of communicative behavior avoids communication errors and is an important aspect of teaching a foreign language. Studying foreign languages, it is necessary to pay attention not only to the grammatical and lexical composition of the language, but also to the verbal and non-verbal influence of communication. The importance of studying the culture of another nation is beyond doubt. By experience, it is well known that foreign language speakers tolerate speech errors, but often cultural errors are different – they have a negative impression on them, even subconsciously. Thus, a student needs to know the peculiarities of the mentality and culture of a foreign-language socio-cultural group and to understand the importance of using this knowledge in a specific socio-cultural context. One of the best proposals for creating a situation of intercultural communication in class, in our opinion, is using role-playing games in foreign language lessons, where it is possible to «try on» a particular controversial situation and realize itself as a source of conventions adopted in a particular society. Thus, intercultural communication is based on accepting differences, exploring the possibilities of communication, bringing up a new perspective on reality, perceiving a different mentality – everything that is beginning to be perceived as «cultural meaning» in the process of intercultural communication.

Key words: cultural space, dialogue of cultures, intercultural communication, foreign language, communicative competence.

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Міжкультурна комунікація як складова формування соціокультурної компетенції студента під час навчання іноземній мові в системі вищої освіти

Мета дослідження – розкрити зміст і виявити особливості використання засад міжкультурної комунікації у процесі вивчення іноземних мов в освітньому середовищі вищої школи. **Методологія дослідження** передбачає комплексне використання загальнонаукових філософсько-культурологічних підходів до реалізації мети наукової розвідки та сукупність методів лінгвістики, педагогіки і соціології. **Наукова новизна** одержаних результатів полягає у дослідженні важливої проблематики міжкультурної комунікації як теоретико-методологічної основи засвоєння студентами іноземних мов у процесі навчання в системі вищої освіти. **Висновки.** Знання специфіки комунікативної поведінки дозволяє уникнути комунікативних помилок та є важливим аспектом навчання іноземній мові. Вивчаючи іноземні мови, необхідно приділяти увагу не тільки граматичному і лексичному складу мови, а й вербальному та невербальному впливу комунікації. Важливість вивчення культури іншого народу не викликає сумніву. З досвіду відомо, що носії іноземної мови терпимо ставляться до мовних помилок, але часто по-іншому ставляться до помилок культурних - вони справляють на них, навіть підсвідомо, негативне враження. Отже студенту необхідно знати особливості менталітету, культури іншомовної соціокультурної групи та розуміти важливість використовувати ці знання в певному соціокультурному контексті. Одна з кращих пропозицій створення ситуації міжкультурного спілкування на занятті, на наш погляд, - це використання рольових ігор на уроках іноземної мови, де створюється можливість «примірити на собі» ту чи іншу спірну ситуацію і усвідомити себе як джерело умовностей, прийнятих у конкретному суспільстві. Таким чином, міжкультурне спілкування базується на прийнятті відмінностей, дослідженні

можливостей спілкування, вихованні нового погляду на реальність, сприйнятті іншої ментальності - все те, що у процесі міжкультурного спілкування починає усвідомлюватися як «культурний сенс».

Ключові слова: культурний простір, діалог культур, міжкультурна комунікація, іноземна мова, комунікативна компетенція.

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Межкультурная коммуникация как составляющая формирования социокультурной компетенции студентов при обучении иностранному языку в системе высшего образования

Цель исследования - раскрыть содержание и выявить особенности использования принципов межкультурной коммуникации в процессе изучения иностранных языков в образовательной среде высшей школы. **Методология исследования** предполагает комплексное использование общенаучных философско-культурологических подходов к реализации цели научной разведки и совокупность методов лингвистики, педагогики и социологии. **Научная новизна** исследования заключается в исследовании важной проблематики межкультурной коммуникации как теоретико-методологической основы усвоения студентами иностранных языков в процессе обучения в системе высшего образования. **Выводы.** Знание специфики коммуникативного поведения позволяет избежать коммуникативных ошибок и является важным аспектом обучения иностранному языку. Изучая иностранные языки, необходимо уделять внимание не только грамматическому и лексическому составу языка, но и вербальному и невербальному влиянию коммуникации. Важность изучения культуры другого народа не вызывает сомнения. По опыту известно, что носители иностранного языка терпимо относятся к речевым ошибкам, но часто по-другому относятся к ошибкам культурным – они оказывают на них, даже подсознательно, негативное впечатление. Таким образом, студенту необходимо знать особенности менталитета, культуры иноязычной социокультурной группы и понимать важность использовать этих знаний в определенном социокультурном контексте. Одним из лучших предложений создания ситуации межкультурного общения на занятии, на наш взгляд, - это использование ролевых игр на уроках иностранного языка, где создается возможность «примерить на себя» ту или иную спорную ситуацию и осознать себя как источник условностей, принятых в конкретном обществе. Таким образом, межкультурное общение базируется на принятии различий, исследовании возможностей общения, воспитании нового взгляда на реальность, восприятии другой ментальности - все то, что в процессе межкультурного общения начинает осознаваться как «культурный смысл».

Ключевые слова: культурное пространство, диалог культур, межкультурная коммуникация, иностранный язык, коммуникативная компетенция.

Relevance of research topic. The end of the 20th - the beginning of the 21st century is characterized by a significant expansion of Ukraine's international relations with other countries of the world and, accordingly, an increase in interest in the theoretical and practical aspects of intercultural communication. Today, international relations are not limited only to the governmental-diplomatic level, and increasingly become part of everyday life of ordinary people, including its professional activities. In this regard, mastering foreign language knowledge, together with the art of intercultural communication, is becoming increasingly relevant and relevant to modern society. As is well known, the distinctive feature of the communicative approach to learning a foreign language is the focus on the development of the skills to communicate in this language, and, accordingly, the mastery of communicative competence, that is, the ability to generate socio-cultural and good communication practices, is an important indicator of the acquisition of a foreign language.

The purpose of the work is to reveal the content and to identify the peculiarities of using the principles of intercultural communication in the process of studying foreign languages in the educational environment of higher education.

Methodology of research. The reliability of the results of this study is provided by a broad methodological basis, which includes both general scientific philosophical and cultural approaches to the realization of the purpose of scientific intelligence, as well as a set of methods of linguistics, pedagogy and sociology.

The scientific novelty of the results obtained is the study of the important issue of intercultural communication in the cultural and communicative space of education, as a theoretical and methodological basis for the acquisition of foreign languages by students in the learning process.

The state of the scientific development of the problem. A large number of modern educational and methodological complexes is based on the ideas of the intercultural aspect of teaching students to a foreign language. In connection with this recently, there are studies in which attempts are made to discover the conditionality of the language in the very meaning of lexical units, to allocate the so-called "cultural" component of meaning, to open the linguistic nature of "background knowledge", to show the peculiarities and peculiarity of their functioning in different language communities. Research on the issues of intercultural communication was dealt with by such well-known scientists as A. Burgess, A. Berg, J. Habermas, J. Herder, V. Kostomarov, G. Laswell, I. Fichte, K. Shannon, F. Schleiermacher, K. Jaspers and many others. Scientists from Ukraine: S. Abramovich, A. Vishnyak, E. Golovakha, N. Kostenko, A. Ruchka, Y. Saenko, V. Stepanenko, L. Skokova, M. Shulga, O. Yakovlev and others, study speech communication, socio-cultural identity in the national space of the country, the formation of cultural identity, ethno-ethnic differentiation.

Presenting main material. The modern system of foreign language education at a high school is based on a dialogue of cultures, the expansion of students' perceptions of other peoples, the formation of tolerance and readiness for productive inter-ethnic and intercultural cooperation. Modern system of studying foreign languages with focused on the solution of a specific goal - the development of students' readiness for intercultural communication through the implementation of subordinated objectives of a number of tasks. Mastering students with basic concepts, knowledge and skills in the field of intercultural communication; the expansion of the intercultural vision of the world in order to create a system of values based on the dialogue of cultures as a way for students to simultaneously study foreign language and foreign culture on the basis of comparison with their mother tongue and culture; creation of a situation of success, development of empathy in foreign language

classes - the main directions of development of intercultural skills. The above-mentioned tasks are solved through implementation of the following principles: dialogue of cultures as a way of simultaneous learning of foreign language and foreign culture when compared with their native language and culture; multiculturalism, which requires the preservation and multiplication of all the diversity of cultural values, norms, patterns of behavior and forms of activity in educational systems; cultural relativism, which requires respect for the values and types of behavior of other cultures, forms the desire to understand the culture from the inside, orienting students to be based on neutral positions in the perception of both their own and a foreign culture.

From the point of view of teaching a foreign language, the Europe Council decision entitled «European competences for foreign languages: study, teaching, assessment» proposed a model of foreign-language communication competence, which consists of three components: linguistic, sociolinguistic, and pragmatic [9]. The linguistic component includes phonological, lexical, grammatical knowledge and skills, regardless of the sociolinguistic value and pragmatic function of their implementation. The sociolinguistic component is determined by socio-cultural conditions of language use and is a connecting link between communicative and other competences. The pragmatic component includes extralinguistic elements that provide communication.

In the second half of the twentieth century, the research interest in communication problems reached its peak. Even then, in the literature, there were more than 100 definitions of this concept, given from the point of view of various sciences. However, for this research of particular interest is the socio-cultural significance of this term, according to which communication is «a specific form of interaction of people from the transfer of information from person to person, carried out through the use of language and other sign systems» [3, p. 63]. The feature of intercultural communication is that when meeting representatives of different cultures, each side acts in accordance with its cultural norms, because «every word is conditioned by the national consciousness of the idea of the world» [5, p. 17]. Thus, intercultural interaction is complicated by the cultural difference between peoples and requires the consideration of national traditions and peculiarities.

Intercultural communication is closely linked to the concept of culture, which in terms of our study is more appropriate to consider as «a universal system for value orientations, stereotypes of consciousness and behavior, forms of communication and the organization of joint activities of people that are passed from generation to generation» [3, p. 72]. According to the above definition, particular attention should be paid to the value aspect of intercultural communication, since values, while fulfilling certain functions, also participate in the development of the world, and awareness of the specifics of the values and characteristics of their culture takes place in the process of intercultural communication. Consequently, a set of values is in the value picture of the world, the semantic content of which concepts differ somewhat in different cultures. The universal concept of values is formed, as a spiritual support, which helps the individual to navigate the world and, in a way, gives meaning to human life, which is understandable to every representative of mankind.

However, in each national-cultural community a unique worldview is formed, sustainable living standards and, consequently, a slightly different view of the world. Having acquired such national and cultural values and operating them, the person carries out self-identification in the society, attributing himself to a certain cultural community, the value of which it perceives, detached from communities whose values are issued by others. That is why the problem of pedagogical communication or the problem of dialogue in learning foreign languages today becomes especially relevant. Learning a foreign language can not be separated from culture, from the socio-cultural context. Knowledge of mentality, culture becomes today as important as language knowledge. In other words, for understanding between representatives of diverse communities, knowledge of only one language is not enough - it is important to know how to use these skills in a certain socio-cultural plan. Thus, relations between people today are closely associated with the tasks of teaching a foreign language, as well as the mastery of knowledge about culture and features of the psychology of the native speaker.

For successful intercultural communication, there is a need for a sufficient level of cultural literacy of the parties to the part concerning the subject and context of the communication. Formation of cultural literacy examines the theory of American culturologist E. Hirsch [10]. E. Vereshchagin and V. Kostomarov made a critical review of this notion, referring to it as a peculiar American version of linguistic studies, which surprisingly coincides with many provisions of Soviet works on this subject [2, p. 3] - cultural literacy refers to the achievement of a certain level of awareness of the cultural features of a specific society. By studying culture, we first of all study general laws, values that are acceptable to a particular society, because being a part of our culture, we are surely aware of how to act in one or another situation.

But for effective communication only communicative competence is not enough. In order to achieve the planned pragmatic result, the speaker or writer must be able to adequately use expressive emotional and logical means available in the given language, that is, to have a «rhetorical competence» or in other words «a language culture». In the field of general scientific knowledge, the language is traditionally considered as one of the global problems. It is determined by the exclusiveness of the role of language in philo, sociology and ontogenesis, in the formation of human consciousness and, in particular, in the mediation of higher mental functions, in the genesis of thinking, in the implementation of human labor and communicative activity, in its normal development as a person and subject activities. Thus, the main task of teaching foreign languages at present is to study the language as a real and valuable means of communication, and an important moment in its assimilation is that the language must be studied in an inseparable unity with the world and culture of the people who speak this language.

Growing and increasing interest among language practitioners in studying the use of language, the need to inform the students not only a certain amount of knowledge of the language, but also to teach them to understand

the adequacy of the implementation of knowledge in this or that situation of communication. What, in turn, requires knowledge of norms and traditions of communication of the people of the native speaker, that is all that is meant by communicative behavior as part of a national culture. Knowledge of norms and traditions of communication of a particular people allows participants of a linguistic act belonging to different national cultures to adequately perceive and understand each other, that is, it promotes intercultural communication. Lack of knowledge about the norms and traditions of communicating carriers of another culture can lead to a «state arising from differences of cultures, called a cultural shock» [1, p. 36].

Any communication is accompanied by various paralinguistic elements, that is, facial expressions, poses, gestures, and any communication through these elements is called nonverbal communicative behavior or nonverbal language. So, not everybody understands that sign language is not common in human language and often transfers the symbolism of gestures from one culture to another, resulting in communication changing meaning or even can not happen at all. There are communicative signs that are present in different cultures, as well as inherent in only one of the cultures. For example, if the «Den Zeigefinger heben» means «to raise a hand with an extended pointer finger» in the German tradition - a student's gesture in the school to attract the attention of the teacher - in Ukrainian tradition emphasizes the most important in the language. In the Ukrainian non-verbal culture, there is no gesture typical of the Germans, «mit den Fingerknöcheln auf die Tischplatte klopfen» - «knocking the bones of the fingers on the table» - thus German students traditionally congratulated professors and teachers at universities. At present, this gesture is less commonly used at higher education, but it extends the scope of its application, for example, tapping on the table with ankles, you can welcome the company at the table in the restaurant. «Stomp with legs» - in German culture, the expression of positive evaluation, greetings in the circus, varieta (but not at the concert), and «swing with legs» - a negative evaluation in the student audience, which is completely obscure for the carriers of our culture.

Conclusions. Thus, knowledge of the specifics of communicative behavior helps to avoid communicative mistakes and is an important aspect of learning a foreign language. When studying foreign languages, it is necessary to pay attention not only to the grammatical and lexical composition of the language, but also to the verbal and non-verbal influence of communication. The importance of studying the culture of another people is beyond doubt. From experience it is known that the speakers of a foreign language are tolerant of linguistic mistakes, but often in a different way refer to cultural mistakes - they cause them, even subconsciously, a negative impression. So the student needs to know the features of mentality, culture of a foreign-language socio-cultural group and understand the importance of using this knowledge in a certain socio-cultural context. In our opinion, one of the best proposals to create a situation of intercultural communication in the classroom is the use of role-playing games in foreign language lessons, which creates the opportunity to «assimilate» one or another controversial situation and realize itself as a source of conventions adopted in a particular society. Thus, intercultural communication is based on the acceptance of differences, the study of the possibilities of communication, the upbringing of a new view of reality, the perception of another mentality - all that in the process of intercultural communication begins to be perceived as a «cultural sense».

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